

THE

GUIDE TO HOLINESS.

SEPTEMBER, 1852.

ORIGINAL.

CHRISTIAN PERFECTION.

WORKS OF BENEVOLENCE ANOTHER PROOF OF THE PERFECTION
OF THE CHRISTIAN CHARACTER.

“By their fruits ye shall know them,” was the infallible maxim of the Divine Saviour respecting the evidence by which we are to judge of the genuineness of the discipleship of his followers. And this is an easy mode of judging. Had he referred to the profoundness of their researches into Divine truth, the extent and accuracy of their knowledge, whether historical, philosophical, or artistical, as an evidence that they belonged to him, how extremely few would have been adequate to draw an accurate conclusion respecting their character! For as none are able to judge of a subject who do not understand it, and as but comparatively few have such a knowledge of these sciences as to qualify them to determine who does or does not comprehend them, had this been made the rule of their judgment, the most of men must have remained in the dark respecting the genuineness of the professed followers of Jesus Christ. But by referring to their “fruit,” that is, to their lives, he has furnished an easy method of determining whether or not our religion be Divine or human, whether our profession be a mere empty show, or the genuine offspring of a heart devoted to God’s holy service.

Of the fruit of the tree we may taste, and thereby ascertain whether it be bitter or sweet. The botanist may busy himself in ascertaining the qualities of the tree by a chemical analysis of its parts, and may determine to what genus and species such tree belongs, and may classify them scientifically; while the most rustic farmer or unscientific mechanic may test the quality of the fruit by simply tasting it. This requires no labored effort, no scientific process, and that tree is the most valued that brings forth the best and most plentiful fruit.

So here, that Christian has the deepest experience has the best heart, and is the most valuable member of the church, who brings forth most of the fruits of righteousness, who is the most diligent in good works. "Faith without works is dead, being alone." "Seest thou how his works wrought together with his faith, and by works his faith was made perfect." These, and other similar texts of sacred Scripture, demonstrate that the surest test of a genuine faith in Christ, is the existence of good works. Had we all faith even so as to remove mountains of difficulties out of our path, and have not that charity towards our neighbor, which will lead us to help him when in distress, we are nothing worth in the sight of God, and when "weighed in the balance shall be found wanting."

God has placed us in the world that we might be mutual aids one to another. Hence he has distributed his gifts in a diversified manner, some being highly distinguished for mental accomplishments, others comparatively ignorant; some rich, others poor; some strong, others feeble; and society is made up of old and young, as well as the middle aged. In this diversified state of human society, there is a call for the exercise of the various gifts for the mutual benefit of all. Those distinguished by wisdom are called to instruct the ignorant, the rich to help the poor, the strong to aid the weak, the aged to help the youth, and all to lean one upon the other, so as to administer to each others happiness in times of need. And one of the most striking evidences of the depravity of human nature is exhibited in contravening those laws which originate from those various relations subsisting among God's rational creatures. Thus the rich are wont to oppress the poor, the powerful to tyrannize over the weak, the wise

and strong to impose upon and oppress the ignorant and weak.

Now one grand object of Christianity is to rectify these evils so manifestly existing in human society, to bring order out of this confusion; not only by enlightening the understanding that we may distinguish between right and wrong, may see and deplore the evils we have named; but so to mould the heart, so to sanctify the affections, that we may *do* the things that are enjoined us, and discharge the duties originating from the various relations of human society. And those who are sanctified, whether they be rich or poor, whether wise or ignorant, learned or unlearned, strong or weak, sick or well, old or young, will feel the restraints imposed upon them by those just and equitable laws designed to regulate human conduct, and be ready to obey with a cheerful alacrity the calls of justice and mercy, and thus to fulfil those obligations arising out of their relative positions.

For a rich miser, who hugs his gold as his god, who shuts up his "bowels of compassion towards the poor," who can hear the "cries of the widow and fatherless," with an unaffected ear, to pretend to enjoy the blessing of sanctification, is not only to impose upon the credulity of the unsuspecting Christian, but also to deceive his own soul with an unfounded hope of eternal life. While guilty of that "covetousness which is idolatry," to flatter himself that he is in the enjoyment of that "perfect love which casts out fear," is to delude himself into the belief of a lie, is to confound things which ought to be separated, and instead of standing justified before God, will be condemned as a "painted sepulchre." The same may be said of all the other classes of society who refuse to discharge the duties they owe one to the other.

The tongue may speak eloquently upon the subject of religion, may recommend even sanctification as a subject of experimental knowledge, but if the life contradict this profession, and the heart remains destitute of those tender sensibilities which draw out the soul in Christian sympathy toward the ignorant, the weak, the infirm, and the needy, we may take it for granted that we are deceiving ourselves with a vain show, and instead of "laying up

treasure in heaven," are "treasuring up wrath against the day of wrath, and the revelation of the righteousness judgment of God."

For what are we placed in human society? We might as well not be as to live wholly to and for ourselves. For what purpose has God endowed some persons with extraordinary talents? To bury them in a napkin? Nay, verily! But to employ them for the good of others, that they may instruct the more ignorant, that they may be instruments of enlightening the blind, and leading them in the path of life. For what purpose has God given strength to some, and withheld it from others? Is it not that the one might help the other in the time of need? And more especially has he bestowed the blessings of riches upon some that they might impart a due portion of it to the poor, and thus administer to them in the hour of distress. But these duties not only belong to the rich, the wise, and the strong, but the poor, the ignorant, and the weak have duties, peculiar to their situation, to perform. A poor man may betray all the haughtiness of the rich, may manifest all the malignity of a perverse heart, as is exemplified by his more prosperous neighbor. If instead of being contented in his situation, and humbly receiving the bounties bestowed upon him by those who administer to his wants, he fret and murmur at the dispensations of Divine Providence, and indulge in an envious disposition towards his more wealthy neighbor, he thereby gives evidence of an unsanctified heart. And the same may be said of all the others. This perversity of heart and unsanctified disposition are not confined to one or to two classes of the human family, but they run through all classes, infect every grade, and ramify themselves in every direction, distinguishing alike all classes of human society, until they are corrected by Divine grace, which "purges out the old leaven of malice and wickedness, that we may be a new lump," sanctified to God, and "made meet for the Master's use."

They, therefore, who are sanctified to God, whether they be rich or poor, whether wise or ignorant, strong or weak, will use their talent, if they have but one talent, two or more, with a diligent application, and exemplify in their spirit and conduct the purity and excellence of their religion, by being contented in their lot

and station, discharging with a ready mind all those duties they owe to God or man. Hence they say, in the language of the poet, the following words, so expressive of a heart resigned to the will of God, and yet confiding in his tender and unceasing love :

“Thine everlasting truth,
Father, thy ceaseless love,
Sees all thy children’s wants, and knows
What best for each will prove ;
And whatsoe’er thou will’st,
Thou dost, O King of kings !
What’s thy unerring wisdom’s choice,
Thy power to being brings.”

Man was made for society. And society cannot exist but in the subordination of its members to each other. There must be rulers and ruled, master and servant, husband and wife, parents and children, rich and poor, wise and unwise, strong and weak ; and from these various grades originate certain duties and privileges peculiar to each ; and the duties must be performed with fidelity, in order that the privileges may be secured and enjoyed. To talk about a perfect equality in human society, is to talk the most arrant nonsense. Such a society is utopian in the highest degree, and never was exemplified in the heavens above, or on the earth beneath, nor even in hell itself ! There is a chain made up of many links which binds mankind together ; and this chain has its origin in the throne of the Eternal, and reaches down to earth, and connects all the members of the human family together, and so long as they are obedient to its great Author, they will remain firmly fixed in his will, protected by his power, guided by his wisdom, and they will have all their wants supplied by his goodness.

“Man, thou hast a social spirit, and art deeply indebted to thy kind ;
Therefore claim not all thy rights ; but yield for thine own advantage.
Society is a chain of obligations, and its links must support each other ;
The branch cannot but wither, that is cut from the parent tree.”

How true the thoughts expressed in these lines of Tupper ! And hence the mutual dependence the several members of society have one upon the other, and hence also the strength of those mutual obligations which arise out of this dependent condition ! The ruler is dependent on the ruled, the rich upon the poor, the

master upon the servant, the strong upon the weak, and *vice versa*; and this mutual dependence we see running through every grade of human society, and an attempt to subvert or to displace it, is an attempt to subvert the order of God, and is the first step to rebellion against him who is a God of order. In no one instance does the hateful pride of man appear more glaring than in the attempt he makes to free himself from the restraints of those obligations which this mutual dependence imposes upon him; and in nothing does the deep depravity of the human heart evince its strength and bitterness more manifestly, than in its opposition to this order which God has established for the well-being of human society. "Better to reign in hell than obey in heaven," is the language that Milton puts into the lips of the arch fiend, while plotting his rebellion in heaven. And this is the language of every heart that is infected and actuated by that stubborn pride which prompts an individual to rebel against the established order of things, and refuses to recognize that mutual dependence every where so visible.

Now the work of grace upon the heart, renovating and sanctifying its affections, casts out this pride. It strikes a death blow to this principle of rebellion, and implants in its place that humility which leads the person who is under its holy influence to submit himself to "every ordinance of man for the Lord's sake,"—"God resisteth the proud, but giveth grace to the humble." Those proud spirits that rise in opposition to the order of God, he resists, repels, disappoints, and finally prostrates in their designs, while to the humble soul who submits with a cheerful acquiescence to this Divinely established order of things, he giveth more and more grace, leading him on in the path of obedience one step after another, supplying him with wisdom and grace "in every time of need," and giving him a complete victory over all his enemies, internal and external.

I have been carried along by following the current of my thoughts, so far beyond what I anticipated when I commenced this number, that I have not room to finish what I intended to say on the fruits of sanctification as they exhibit themselves in acts of benevolence, and therefore must reserve farther remarks upon that

particular branch of the subject for the next number. In the meantime permit me to observe, by way of conclusion, that whatever of inward religion we may profess and enjoy, it can never release us from the ordinary duties of life, nor from any of the established forms of religion, nor yet from any of those courtesies of life which grow out of the various relations of human society. When I see a man regardless of these Christian courtesies, accosting his fellow Christian with vulgar rudeness, despising the laws of reciprocal duties and proprieties of conduct, manifesting a haughty contempt for the rights and opinions of others, acting from a principle of proud independence, I take it for granted that he is either too ignorant to be taught, or is a stranger to the sanctifying operation of the Holy Spirit upon the heart, or more likely both of these defects are found in his character. Even the outward forms of religion have a value; and the more holy we are the more scrupulously shall we attend to them, and the more nice shall we be in observing all these conventional forms of speech, of behaviour, even those rules of respect and politeness which age, office, character, and relative standing, have a right to demand at our hands. It is said of a great and good man that he was remarkably attentive to little children, patting them on their heads, and talking to them in such language as they could well understand, thus conciliating their affection, and winning their esteem, while at the same time he was no less observant of the urbanities of the Christian character, which he was bound to extend to magistrates, to ministers, to his equals or inferiors, making them all believe and feel that he knew how to blend the courtesies of the gentleman with the virtues of the Christian, making these graces all sit easy upon, and unite with, the dignity of the minister of Jesus Christ. This whole thought is beautifully expressed in the following words of Tupper:—

“Thou that despisest the outward forms, beware thou lose not the inward spirit,
For they are as words unto ideas, as symbols to things unseen.
Keep, then, the form that is good; retain, and do reverence to example;
And in all things observe subordination, for that is the whole duty of man.”

N. BANGS.

ORIGINAL.

SAVING FAITH;

OR, THE SIMPLE BELIEF OF THE GOSPEL CONSIDERED.

THIS is the title of a little book by Rev. James Morison, of Kilmarnock, Scotland. The simplicity of gospel faith is so well set forth in it, that a brief outline of the argument may perhaps be useful. In most minds, probably, *the act of believing*, and the *effects of believing* are blended. The consequence is, that "saving faith" is regarded as something very difficult to comprehend. Now it is impossible for an unrenewed man to understand the wonderful, transforming *results* of faith; but the first step, *the believing*, he can understand; looking at it separately. Our author teaches him to take the first step first, that is to believe intellectually. Any one can do this—indeed no one can help doing this, on sufficient evidence—provided the evidence is brought fully and fairly before his mind. The evidence commands the belief, the belief naturally gives rise to the appropriate feelings, and, of course, to appropriate conduct.

What is "saving faith?" It is simply a belief of the gospel.

What is the gospel? The great and blessed truth, that the Lord Jesus Christ has made a *complete propitiation* for the sins of the whole world.

But many an impenitent sinner believes that.

Yes, he believes it for others, but not for himself. The moment he comprehends the blessed fact, that this salvation actually extends *to him*, and covers *his case*—that Christ has put away *his* sins, and *satisfied* God for all of them, he then, for the first time, understands what the gospel is, and his belief of it is inevitably followed by peace and love.

If the reader is enquiring what he shall do to be saved, and if he feels that he does not quite understand what is meant by the oft-repeated direction, "Believe on the Lord Jesus Christ," let him carefully follow the outline of Morison's argument, as here given, and I think he will get light. The way of salvation will become plain.

1. *Faith is just the same as belief.* In the Bible there is but one word which is translated both faith and belief.

2. *The words faith, belief, and believing, have the same meaning in the Bible, that they have in the language of ordinary life.*

3. *The meaning of the word believe, as it is used in the language of ordinary life, is understood by every body.* When I understand God's report about the framing of the worlds by his own word, I immediately believe it. Now, gospel-believing, or faith in Jesus Christ, is nothing but a firm persuasion of the truth of God's report regarding his Son's "finished work." This is further manifest from the fact that the apostle speaks of "*the belief of the truth*," as that by which we are to be saved. 2d Thessa. 2: 13.

4. *Every man who believes the Bible to be the book of God, and who KNOWS the report which God has given in it regarding his Son's "finished work," also believes that report.* Now most people in Christendom suppose they know the gospel sufficiently well. They may indeed be conscious that they are not made new creatures by what they know of it. Still they never dream that there is any defect in their knowledge. But no — every unsaved, every unsanctified man, has the gospel yet to learn. The Saviour says, "this is eternal life, to *know* thee, the only true God, and Jesus Christ, whom thou hast sent." Therefore no impenitent man really *knows* God and Jesus Christ. See also Isaiah 53: 11; and many other passages.

5. *Every man that believes the gospel, knows that he believes it.* People who say, "I think I believe," "I hope I believe," invariably misunderstand what faith is, and completely mistake what the gospel is. They imagine faith to be something like a devout feeling of the power of the truth. Believing is a matter of consciousness, and consciousness is the highest of all evidence.

6. *It is all in vain for you to try to believe.* You never can believe, till the thing to be believed is in view of your mind; and whenever it is in view of your mind, you cannot help believing. O sinner, then know this — if you be *trying to believe*, you do not know the gospel; and therefore I beseech you, begin immediately to try and find *the gospel* out!

7. *You are guilty of a great crime, if you do not believe immediately.* God commands you to believe. He that believeth not God *hath made him a liar*, because he believeth not the record that God hath given of his Son.

But you say, "faith is the gift of God." True; but faith is an act of the mind, and not a substance put into it, and therefore it can be the gift of God, only in the sense of *God leading the sinner to know what the soul-saving truth really is.* When any sinner *finds out the gospel*, he may give God all the praise, and rest assured that it was God that led him to find it out; and it is in this sense, and it can be in no other, that his faith is the "gift of God."

8. *Every person who believes the gospel, gets peace from it, and gets it immediately.* The gospel is "glad tidings," and it cannot be credited for a moment, without making the sinner *glad*. Many persons say, "We believe, we believe firmly; but then we have not attained to peace and joy, and assurance." Now these persons, and the true Christian, are believing two very different things, under the name of the gospel. The Christian believes that *Christ has done enough for him to die with.* Now reader if you are not contented with what is in him, but wish something more *in yourself as a ground of confidence in dying*, you are an unbeliever yet. It is a great mistake to suppose that you may be a believer, and yet be afraid to die.

9. *It is a great error to suppose you must have a new heart before you can have peace in believing.* To expect this, is to expect a tree to bring forth fruit before it be planted. A new heart is a fruit and consequence of peace in believing; it is in no sense its cause or precursor. A new heart is just another name for a holy heart; a holy heart is just another name for sanctification; and sanctification is a consequence of justification realized — it follows the assurance of safety. This is the apostle's argument throughout the sixth of Romans. A man does not attain peace when he feels that he is holy; but he attains holiness when he feels that he has peace. Peace to the conscience within, is to be got in that work without, which gives peace and satisfaction to God's justice; and the peace thus got, coupled with the view then

obtained of the evil of sin, the excellency of holiness and the love of God, produces purity in the heart.

O sinner, then, fear not to venture on Christ just as you are. You will obtain deliverance from the condemning power of sin, not by becoming holy in any measure or degree ; but by believing that Christ is the Lord *your* righteousness, and that he has satisfied God for all *your* iniquities, and made it thus safe for you to venture on him, even into eternity, *just as you are*.

10. *It is impossible to be a believer, and yet remain without a new heart.* Though a new heart neither goes before, nor goes along with believing, it invariably comes after, and that without delay. Whatever an unholy man may be, he is not — he cannot be — a believer of the gospel. The truth of the gospel is a regenerating thing — a sanctifying thing.

11. *There is no fear of believing the right thing in a wrong way.* “Yet,” you say, “there are those who seem to believe the gospel, and yet remained unchanged by it.” Far from it ; they are not believing the gospel at all. They and the Christian are not believing the same thing. They may both be believing that Christ is the Saviour — that he died for sinners — aye, that he died for them. In answer however to the question, What did Christ effect for them, when he died for them — in what position did he place them ? they would give totally different answers. The Christian believes that Christ has put away his sins by the sacrifice of himself, and that there is therefore now no reason why he should not venture with confidence into eternity. The others imagine that Christ has not done so much for them, as to supercede the necessity of their having some good feeling or other, before they can think that God will accept them, and make them heirs of his glory. The one, then, believes that Christ has *finished* the work, the others, suppose that they still need something more to add to it, in order that it may be safe for them to meet God.

But Paul says, “With the heart man believeth unto righteousness.” This is true, and it is also true that there is not a possibility of believing in any other way — if a man believe at all, it must be with all his heart. The word heart in Scripture has

great latitude of meaning. It properly denotes *the whole mind*, and it frequently means the *understanding* — the *intellect*.

12. *There is nothing of importance to the sinner, but the OBJECT of his faith.* It is not the *act* of faith which gives peace, but the *object*. It is not the act of eating, but the thing eaten, that nourishes. Truth can exert a moral influence upon the soul, only in so far as it is believed; and hence it is, that it is faith, and not love, or gratitude, or humility, that is the instrument by which we get the enjoyment of salvation. What then, is *the truth*, without which the soul could not be sanctified, and upon the belief of which, the salvation of the soul is suspended? This is the question of questions. This is the one thing, which every sinner ought to be all anxiety to find out.

Many, very many loose, inaccurate, inadequate and positively false ideas prevail on this — the most important and momentous of all questions that can be proposed. It is not the whole Bible that you are to believe, that you may be saved — it is one great, gracious, and glorious truth in that Bible. What then is this soul-saving truth? One thing is clear, it is *a truth about Jesus*, that you are to believe. This is obvious, for it is said, “believe on the Lord Jesus Christ, and thou shalt be saved.” Mark, it is not every thing or any thing about Jesus, that you are to believe; it is the right thing about Jesus. What then is this?

I would answer that this right thing is variously expressed in Scripture. It is sometimes exhibited as the truth that *Jesus is the Christ*. — John 20 : 31. This means that he is the Messiah — *the annointed one*. Now Jesus was annointed to be mediator between God and man. You see then, O sinner, what you are to believe. You are to believe that Jesus is a mediator between God and *you*. The right thing to be believed is in another passage represented to be *Christ's name*. What is Christ's name? “THE LORD OUR RIGHTEOUSNESS.” — Jer. 23 : 6. O then, sinner, say, “Jesus, thou art *my* righteousness, and now I am complete in thee who wast made of God unto me wisdom, *righteousness*, sanctification and redemption.” You see then, O sinner, that the right thing for you to believe is this, that Christ died for *you*, and became a propitiation for every one of your sins. Do you believe

this? Then you are not now afraid to meet your God, because you know that Christ is a propitiation for your sins? Until you have got enough to meet him with, you have got nothing worth having.

Are you persuaded that Christ did enough on Calvary for Paul to die with? If he did, he did enough for you, for he did the very same for you, that he did for Paul, and Peter, and John, and Martha, and Mary. He fully and perfectly satisfied God for their sins. He has done the same for *you*. God is now propitiated, satisfied, — completely satisfied — for all your sins. Perhaps you are supposing that if you felt yourself entirely changed, and filled with love to God, you would not then be afraid of venturing into eternity on Christ. If you be supposing this, you are yet self-righteous to the core — and not only so, you make God a liar, for he tells you, that you do not need any thing more at all, than Christ's "finished work."

If you had never sinned at all, would you be afraid to die? No, you would not. If it were the case that God is as truly satisfied for all your sins as if you had never committed them at all, would you be afraid to die? No. Well, O sinner, I have good news for you. God really is as truly satisfied for all your sins, as if you had never committed them at all.

Do you say again, "O sir, surely there is more needed than simple believing?" That remark is full of self-righteousness. You are imagining that you are to be saved *for* your faith. 'Tis all false. You are to be saved *by* your faith, and *for* the "finished work" of Christ.

Do you say, "O sir, I do believe fully, that Christ has died for me, and done all for me, and yet I have no peace — I could not meet my God?" It may be true that you are believing that Christ died for you; but it is not true that you understand what he effected for you, when he died. Do you tell me that when he died, he made propitiation for your sins? You tell the truth, but still, you are not understanding what propitiation is. It is this: *God is satisfied for your sins*. Do you believe it? If you do, how can you fear your sins? Can you be afraid to meet a *satisfied God*?

ORIGINAL.

LETTERS ILLUSTRATIVE OF CHRISTIAN
EXPERIENCE.

XI.

To F. T———:

The operation of the principle of holy love, considered *as a permanent life in the soul*, is twofold, EMANATIVE and ATTRACTIVE. And both forms or methods of operation are regulated by fixed laws. Love, in its EMANATIVE nature, goes forth, as it were instinctively, and without thinking of its own happiness, to seek the happiness of others. And it flows out to them, not accidentally, not independently of all regulation; but in accordance with fixed principles,—principles which have relation to time and place, to extent and characteristics of being; and to any and every thing else, which may render this benevolent emanation perfect in its adjustment, as well as divine in its nature.

It was to the principle of love, as considered in this aspect, that you called my attention; and I endeavored in my last letter to state some of the laws, which regulate its action.

But holy love presents another aspect, and may indeed be said to possess another nature,—a nature which the world has known hitherto but very imperfectly, because its eye has not been opened to behold and admire it. I refer to its attribute of ATTRACTION,—an attribute, which, though scarcely known, is a real and inherent part of true love, and which is destined, under favorable circumstances, to exert a mighty influence.

Love, in its *attractive* nature, has the power of drawing the thoughts and affections of holy beings to itself. This power it does not seek; but it possesses it without seeking. The beneficence of its emanative nature, the brightness as it were of its outgoing, lays the foundation of that remarkable power which it has of drawing the eyes of all beings to the contemplation of its own light.

And of this I propose to give a little further explanation. Of all things or objects of contemplation, either in the natural or

moral world, holy love is the most beautiful. So that it should ever be remembered, that love is not more love than it is beauty ; and it can cease to be the one, as soon as it can cease to be the other. Beauty, by the order and the necessary nature of things, is the grace, the radiance, the light of love. And love possesses the remarkable trait of its attractive power through the medium of its beauty ; it being the characteristic of beauty to give pleasure. Love could not be *known* as beauty, even if it could *exist* as such, if it failed to give pleasure. And it is the characteristic or attribute of that which gives pleasure, to *exert a propitiative and attractive power towards itself*.

To give pleasure and to attract through the medium of that pleasure, is an attribute even of *natural* beauty. The flower by the way side arrests the notice of the traveller ; — we gaze with delight upon the extended and variegated forest ; — the eyes turn, instinctively as it were, upon the stars in their bright and quiet motion, because there is something even in natural beauty, which appeals to and which controls the heart. But *moral* beauty, — that beauty which attaches itself to *virtue*, — is of a much higher kind, and has much more of attractive power than mere natural beauty. But virtue, when not considered abstractly, but as a *principle in living exercise*, is the same thing as holy love.

Adopting, therefore, this conclusion, that love, by its own nature, has an attractive as well as an emanative power, — that it not only goes forth to do others good, but attracts others to itself by its own goodness, we proceed now to say, that the attractive, as well as the emanative or *outgoing* power of love, HAS ITS LAWS. And some of these laws I shall proceed now to enumerate.

FIRST. The first law of love, in its attractive form, is this ; *the attractive power of love will be in proportion to its emanative power*. In other words, he, whose heart goes forth most fully and fervently for the good of others, will most fully attract hearts to himself. Love, in its pure state, begets love ; and begets it in a proportion or degree corresponding to its own strength. He, who blesses others most, will be most blessed in return.

SECOND. Another law of love, in its attractive form, is this. Of loving or holy beings, those *have the most attractive power*,

who have the greatest capacity of loving. It is reasonable to suppose, (and the supposition seems to be sustained by the Scriptures,) that there are circles, orders, or spheres of holy beings, rising one above another, and occupying their appropriate positions from man to the Deity, and the sphere that stands in advance of the others, has, in consequence of the greater capacities of love which are there enjoyed, a wider and more powerful attractive influence. As angels and seraphs can love more than man, in consequence of their greater capacity of loving, so will they shine out and become radiant with a greater degree of moral beauty, and will therefore have the greater attractive power over others.

THIRD. A third law, which modifies the action of the two preceding, is this: the degree of attracting influence *will depend, in part, on the nature of the being, who is the subject of attraction.* It is holy beings who are attracted by the beauty of holiness, and not those who are in their sins. And the reason is, that holy beings can see and appreciate the radiance and excellence of holiness; while unholy beings, whose inward life, in being selfishness, is just the opposite of holy love, are *blind*. Having no eye to see the beauty of holiness, they have no heart to feel its power.

FOURTH. It follows from what has been said, that God, the central principle or life of whose existence is love and whose capacity of loving is infinite, is, by the law of his nature, the *infinite centre of attraction*. It is by the law of love and not by the pressure of commands and penalties, — by the sweet and noble influences of attraction and not by the goads of compulsion, — that he turns and unites the universe of holy beings to himself.

FIFTH. Men feel the influence of divine attraction, — the influence of the ineffable beauty of divine love in sweetly drawing them to what is true, and right, and good, — just in proportion as they themselves are sanctified. In the beginning of the divine life, when the soul just begins to open its eye upon the beauty of moral excellence, it feels this attractive influence only, in a small degree. At that period, the soul, though not exclusively, is kept, in a considerable degree, in a right position, by means of commands, penalties, threats. As it gradually throws off its own selfishness, and comes more and more into the truth and light, it

is governed less by fear and more by love. It is drawn, not driven. It follows the path of the holy, because it loves to. All that is necessary, in order to follow the divine voice, is to hear it. "My sheep," says the Saviour, "hear my voice; and I know them; and they follow me." John 10: 27.

SIXTH. When the repulsion of sin ceases in the heart, and it experiences assurance of faith and perfection of love, it enters into full harmony with God and becomes one with him, because, becoming in all things the subject of that divine attraction which draws it to the central source of life, it necessarily ceases to be the subject of any and of all separating influences. And as the soul expands in capacity, it becomes the more capable of receiving the divine attraction, and does in fact experience a higher degree of such attraction, and thus passes onward and upward from one degree of heavenly existence to another, from one flaming hierarchy of intelligence and love to another; always advancing, but never reaching; always full, but always expanding; always in unity with God, but never identical with Him.

SEVENTH. When the laws of love, in the two forms of emanation and attraction, are in full force, every thing in the moral world will be found to be in perfect adjustment; an adjustment also, which will be voluntary, because they will correspond to, and will utter the voice of the affections. We shall give because we love to give. And we shall be repaid with infinite recompense, because the heart that has the disposition to give, becomes percipient of the beauty and susceptible of the attraction which exists in the *infinite Giver*. Every want will be supplied; every duty will be fulfilled; every exigency will be met; every fear will be quieted; every hope will be realized. Truth will correspond to truth; love will harmonize with love; hearts, without losing their true position, will be bound together by the golden tie of divine relationships, and all will be harmony and peace.

I could say much more upon this interesting subject; but must leave it for the present. I think your own experience will be found to correspond to what has been said. This will be the case, in proportion as you find your affections *drawn* towards your heavenly Father, rather than compelled or driven. L. M.

Christian Experience.

SELECTED.

EXTRACT FROM A LETTER TO A FRIEND.

“I WILL now, agreeably to your request, give you a sketch of my experience in the divine life, and also tell you how I obtained the ‘*rest of faith*.’ On the 4th of October, 1829, at a camp meeting at P——, I was brought under the influence of converting grace. I had been religiously impressed from a child, but for the want of proper instruction, and possessing a ‘hard heart of unholiness,’ I had, until now, remained a stranger to the pardoning love of God. So great was the change wrought in me, that I felt determined, by the grace of God, for the time to come, to be a *Bible Christian*, to walk in the *narrowest* path, and to maintain, not the forms, but also the *life* and *power* of godliness. This resolution was greatly strengthened, not only by finding it to be my imperative duty, as well as privilege, in the sacred pages of divine truth, but also by reading *Mr. Wesley’s Sermons*, which did much to establish me. They also proved a great blessing to my soul. A few months after my conversion, I came in possession of the ‘*Christian Manual*.’ I had never previous to this seen any work on ‘*Christian Perfection*,’ (for I had not yet fallen in with Wesley’s Sermons.) I read of the book again and again, but was a *firm unbeliever* in the doctrine of sanctification. I do not recollect up to this time of ever having heard it advanced from the pulpit. I had been but little with the Methodists, heard them preach but seldom, consequently was ignorant of many points of their doctrine. I had not yet been led to see the remains of sin within. I was almost constantly happy. I had deep and sweet communion with God, and if I was not happy enough to shout every time I prayed in secret, I was fearful I had offended my Heavenly Father, and grieved his blessed spirit; but O, the goodness of God, in not suffering the enemy to get the advantage of me here, for I was ignorant of many of his devices; neither had I any to instruct me in my Christian course, for I lived in a family

that were all strangers to God, and was thrown very little in religious society, consequently had few helpers. This was in 1830. The next year, (1831,) I taught school in a very pious family. I was told before I went, that the lady of the house professed sanctification, and truly she seemed to live in the very atmosphere of Heaven. So perfectly consistent was her deportment in every respect with her profession, that in two weeks from the time of my arrival there, I became staggered in my opinion respecting this doctrine. About this time, one Sabbath morning, I repaired to my room with my Bible and my *little book*. After reading some time, I knelt down and prayed that, if the doctrine of sanctification as set forth in that *little book* was the doctrine of the Bible, I might feel the awakening of the Spirit's influence on my heart ere I left my room, and have that conviction of its importance relative to my own soul, together with a sufficient view of my depraved nature, in that light which was necessary previous to the exercise of sanctifying faith. I remained long on my knees, and was much drawn out in prayer. The Lord gave me to see the inbred sin that yet remained in my heart to that degree that when I arose, I not only believed that the will of God was my sanctification, but felt that I could not enjoy, as I had done, what I had already received, until I was cleansed from all unrighteousness. I thus covenanted with God, on my knees, and wrote it down, that in the strength of His grace, I would seek this great salvation until I obtained it. I went on seeking the blessing for more than a year, during which time I became greatly interested in reading Mr. Wesley's Sermons. Though I found them remarkably close, yet I believed he spoke the truth, and was endeavoring to come up to his mark. Sometimes I enjoyed much spiritual comfort; at other times my soul was bowed down like a bulrush. I read all the works that I could get on the subject of 'Christian Perfection,' which were but few,—'Wesley's Plain Account,' 'Fletcher's Christian Perfection,' together with that celebrated book, 'Hester Ann Rogers.' Still so dark was my mind on the subject, that I gained but little light from all these helps. I found *Holiness* interspersed in the word of God, from Genesis to Revelations; and sometimes when I would read 'without holiness no man shall

see the Lord,' I awfully feared that I should never reach the Kingdom of Heaven. Some of my friends knew that I was seeking holiness of heart. Still I was very retiring on the subject, and did not unbosom myself to any one ; it would have been better for me, no doubt, had I done so.

"On the 11th May, 1832, I was teaching school at ——. On that day I felt particularly drawn out in prayer for a clean heart. After dismissing my school for dinner, I took my Bible and went into the woods, (and O, how favorable are such places to seasons of devotion,) and kneeling down, I opened at the 6th chapter of Romans. I read on with intense interest, praying all the while, until I came to the 14th verse, 'For sin shall not have dominion over you.' While reading that verse, I felt as I had never felt before. I felt *assured* in that moment, that all remaining sin was taken away, and that I was filled with the fullness of God. My prayer had often been, 'create in me a clean heart, O God, and renew a right spirit within me ;' and I felt at this moment that the Lord had given me my heart's desire. It seemed that I was bathing in the ocean of love. For two hours the woods rang with the praise of God, emanating from my happy soul. I went on for some months happy in the enjoyment of the blessing. I told some few friends what I had experienced, among them brother S——, who was at that time our preacher. My faith, however, was soon *severely* tried, and not being able properly to discriminate between sin and temptation, the enemy triumphed by yielding to his suggestion. I lost the witness and the blessing. I was now shorn of my strength. My depraved nature arose in dead array against me, and I felt at times that I was almost carried 'captive by the enemy at his will.' The agonies which my soul experienced at such times, eternity alone will disclose. But amid all this, I felt determined to seek until I obtained the precious evidence, that the blood of Jesus cleanseth from all sin. Sometimes I would feel that I had the evidence ; then again unbelief would suggest it is not so. My confidence would then become weak, and I would cast it away, and fall into distressing doubts. Then I would feel indeed like a 'mourning pilgrim,' until my soul was again made unspeakably happy. The difficulty with me

was, I lived more by feeling than by faith. But my Heavenly Father chose the furnace of temptation in which to try my faith,—and glory be to God, all has, and will work together for my good.

“If I was not happy each day, I was inclined to fall into doubts. This was not the will of God, but consequent on parleying with the enemy of souls. At times I did indeed enjoy great peace, and much of the presence of my adorable Saviour. In '43, '44 and '45, the intervals between constant communion with God were short. In the latter part of the year '45, I had a sore trial, and such was the conflict between inclination and what I conceived to be my duty, that I found that I was not *completely* subject to what I deemed to be the will of God. I was greatly troubled in spirit, and agonized much in prayer, for perfect resignation to the will of my Heavenly Father. While on my knees one evening, I took up the ‘Morning and Evening Monitor’—a little book containing texts of Scripture for every day in the week. I held it in my hand, and prayed that I might be directed to some passage, in which I might find comfort. On opening the book, my eyes rested on the passage, ‘Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.’ My happy soul said, it is enough, the Lord has promised to go with me, and I will not fear. What need I fear so long as I have his presence? In that moment I felt I had perfect resignation to the will of God. Being assured of his presence, I was also *assured* that I should find rest; and from that, until the present time, I have maintained, in some good degree, a sense of this precious grace. Severe trials came, but I found grace from on high in proportion. The Lord, true to his word, never forsook me—my faith greatly increased—I did not live so much by feeling, and though I had not so much the spirit of rejoicing, yet my confidence and trust in God grew stronger and more abiding. But I wanted to know *assuredly* that I was cleansed from all unrighteousness. Sometimes I would feel that all was on the altar, and I would believe *tremblingly*, that it was accepted. In these exercises, my soul would be for a short time *exceedingly* happy; but when called to live by ‘*naked faith*,’ apart from rapturous emotions, my faith would again fail me. About this

time I had a short conversation with our dear brother — on the subject. I told him some of my exercises, and purposes. 'The Way to Holiness, and Notes by the Way,' I also read about this time. It gave me more light on the subject, and made the way to the attainment of the blessing plainer than any work I have ever seen.

"The *nature of the blessing*, what it *strictly* is, was then set forth in a light entirely new to me. I now felt greatly encouraged to persevere in the prosecution of my purposes. At times my soul was *wonderfully* and *powerfully* blessed. I would be so happy that it seemed to me that I hardly knew whether I was 'in the body, or out of the body;' yet all sin was not destroyed, and I was determined never to give over the contest. I believed that God was no respecter of persons, and that it was as much my privilege to obtain and retain the blessing, as the many thousands who had done so, and held out to the end, amid the many trials and conflicts with which they had to contend. Ofttimes my soul was greatly comforted in opening on passages in the blessed word containing *precious* promises, which fully set forth this *glorious doctrine*. Thus I continued reading and praying over the word of God, struggling and agonizing, believing that nothing short of this great blessing would keep my heart *stayed* on God, in every trying hour. Some more than two months ago, on reviewing my past life, I felt much contrition of soul for having lived so far beneath my privileges, and having so often, by my unfaithfulness, grieved the Holy Spirit of God. I was drawn out in prayer for a clean heart. I began to read "Faith and its Effects," (a work written by Mrs. Palmer in letters on the subject of sanctification.) In this little work I found the way made *so plain* — *so simplified*, that, by the blessing of God, the scales fell from my eyes, and I was led to see the difficulty under which I had been laboring. I had never made a *full surrender of all my ransomed powers to God*, (as I had fondly thought.) *Self* had not been laid on the altar of sacrifice, consequently when temptation, or any great trial came, I was not able to stand. So deeply was I interested in this book, (Faith and its Effects,) that I would read it in school hours, while the children were studying. The more I

read, the more I became enlightened. I saw precisely where I stood. I became very contrite. One night (Friday I think it was) I resolved to pray as long as my bodily strength would hold out. I remained on my knees nearly an hour and a half, during which time I was in great agony of soul, striving to lay *all* on the altar, and to *know* that I had done so, but I could not raise my faith to this point. O! the depravity of the human heart! so slow to believe all that God hath spoken, when our blessed Redeemer has sealed and ratified all with his most precious blood. At length my physical strength gave way, and I arose without the blessing, but felt at the time much comforted. Next morning an apathy seized me, which remained four days. It was a kind of indifference truly alarming. I believe it was a fierce attack from the enemy of souls to keep me from the blessing. Yet my Heavenly Father did not suffer him to get the advantage of me, for in the midst of this furnace I was supported so as to be determined never to give over the contest, and to trust in God, though he should slay me. My determination was, if I perished it should be at the feet of Jesus. On Wednesday, the 17th February, the powers of darkness gave way, and I felt inwardly assured, that I was just then at the point to receive the blessing. I dismissed my school for dinner about 12 o'clock. I then took my Bible and went up stairs, and such deep self-abasement did I feel, so burdened was my soul, that my very extremities seemed weighed down. While going along I lifted up my heart to God, and prayed that I might never come down until I had obtained the blessing. My eyes were opened to a lively sense of my situation. I had been endeavoring to lay *all* on the altar of sacrifice, not doubting but that the offering would be accepted as soon as I did so. My faith was now brought into lively exercise. I apprehended my adorable Saviour as the altar, and on him I was enabled to lay my ransomed powers, with all I have and am. *Self* given up in all its capacities and bearings, was the last thing resigned. All this was done deliberately, and with little emotion; yet in the exercise of that faith that *takes no denial*, but *'laughs at impossibilities, and cries it shall be done ;'* and I do assure you, dear brother, that I have never been more conscious of any

fact in my life, than I was in that moment, that *all* was on the altar, and that the offering, imperfect as it was, was *accepted* through the atonement of my blessed Saviour. I *praised and I adored*, but not with that rapturous joy which I had oftentimes felt, for I had many times been in greater extacies; but it was a *sweet peace*, such as I cannot describe—a deep sinking into God—love pervading every avenue of my soul, and yet I adored almost in silence. I felt a sweet assurance that all sin was cast out, and that God had entered my heart, not as a transient visiter, but to *dwell, to reign, and to rule*. I cannot describe to you, my dear brother, what my happy soul enjoyed at this time. When disengaged from this earthly tabernacle which oftentimes presses down the soul, and our happy spirits hold converse *up yonder* in our Father's house, when we shall be perfect in degree, as well as kind, then I will tell you all. It has been two months since I have been endeavoring to follow the Lord *fully*. During that time I have been able each day to renew my consecration to God, and to maintain daily the sweet evidence that the blood of Jesus cleanseth from *all* sin. Sometimes I am unspeakably happy; at other times, under a trial of my faith, I do not realize so much joy, but at *all times* I have a *sweet abiding peace*, and am enabled to say, each day, through the blood of the everlasting covenant, 'the life which I now live in the flesh, I live by the faith of the Son of God.' When I contemplate the manifold goodness of God to my soul, I am lost in 'wonder, love, and praise,' that one who has so often grieved the spirit of God, and been so unfaithful to the grace given, and who has proved to be so unprofitable a servant, should be so much blessed. But *all is of grace—free, unmerited grace. Glory to God for the riches of his grace!* And now, my brother, do not let my experience, so fraught with doubtings, deter you; it is not a natural consequence that you should be long seeking this blessing—no! no!! no!!!

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, it shall be done.'

"O! may every impediment in your way be removed, and you *speedily* be brought under the influence of sanctifying faith."

Let us, as Methodists, "go on unto perfection." With many of us there is much land yet to be possessed, and we are taught "without holiness no man shall see God." Then let us seek *earnestly* for *full* redemption in the blood of Christ, that we may enjoy the "rest of faith" in this life, that we may at last enjoy eternal rest in the presence of God above.

Yours, truly,

S. F. B.

Richmond Christian Advocate.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

VIII.

SELDOM have the records of the Missionary enterprize contained a more affecting detail of devotedness and suffering, in the cause of Christ, than has just been furnished in connection with the "Patagonian Missionary Society."

Captain A. Gardiner was an officer in her British Majesty's Navy; and having, several years since, experienced the renewing grace of God, his soul became inspired with a true missionary spirit, and he earnestly desired to devote himself to extend a knowledge of the Saviour, where He was not yet named. He accordingly resigned the honors and emoluments of his office, and fixing on South America as the scene of his labors, devoted his fortune and his life, to plant the standard of the cross in the interior of that continent, where Protestant Missions have never yet attempted to obtain a foothold. The Spaniards and Portuguese

had for more than three centuries, occupied the eastern and western coasts, establishing their superstitions as they founded their colonies, by driving out and extirpating the original inhabitants. But there were yet a few remnants of aborigines, among whom not even the Jesuits have been able to find a settlement; and to *them*, Capt. Gardiner hoped to make known the glad tidings of salvation. But again and again, his approaches were met by the emissaries of Romanism, who managed to raise the suspicions of the heathen, and turn their ferocious jealousy against him, and a clerical companion who accompanied him. Finding himself thus thwarted in his first design, he then resolved to direct his energies toward the Patagonians, or some of their kindred savages northward. Again he resigned the comforts of home and family, and landing at Valparaiso, in the year 1845, accompanied by a young Spaniard, (a Wesleyan Methodist,) he penetrated far into the interior wilderness, at the cost of almost incredible labor. Often they lay exhausted in the mountain-passes; or, leaving his fellow-traveller on the bank of a river, Capt. Gardiner would swim across to hold a parley with the Indians, less ferocious, indeed, but not less uncivilized than the Patagonians themselves. Unable to obtain a grant of land from the government of Chili, for the purpose of opening an agricultural mission there, he resolved to try a marine mission on the rugged and most inhospitable shores of Terra del Fuego. No terror of those regions — where the vocabulary of misfortune supplies names of “Desolation,” “Massacre,” and “Famine,” to its dim geography, — could deter him; and he once more returned to England, to beg from town to town, assistance for carrying out his purpose. By dint of toil, which would have overwhelmed any ordinary man, he gleaned moneys, and communicated some flashes of his own ardor, to a few pious persons, who consented to act as a Committee in England, for a Patagonian Missionary Society; and six devoted men gave themselves up for death or victory, in an aggression on heathenism in its lowest forms, on the barbarian Islands of the Terra del Fuego. These six brethren being Mr. Williams, a surgeon, and a zealous local preacher, of Burslem, with Mr. Maidment, exhorter, and Messrs. Erwin, Badcock, Bryant and Pearce, of Cornwall, most, if

not all of them, members of the Methodist community — Capt. Gardiner being an Episcopalian. The Church Missionary Society were solicited to adopt the enterprize, but could not be persuaded to do so; Capt. G. and his zealous companions, having procured two large boats, with a good supply of stores, embarked in a merchant vessel bound for the Pacific, and on the 5th of December, 1850, were landed on the desolate shore of Pictou Island. From some unexplained circumstance, it seems that even the landing was infelicitous; some part of the stores could not be got out of the *Ocean Queen*, which left the seven men in the presence of crowds of savages, barbarous almost beyond comparison, by whom, it afterwards appeared, they were incessantly assailed. They were now lost sight of, and nothing more was heard of them for nearly twelve months afterwards. It is deeply to be lamented that either sufficient care was not given to arrangements for supply, or that in some quarters, there may not have been diligence enough in carrying out the arrangements which were made. By a tally left on the beach, it is ascertained that the schooner *J. E. Davidson*, of New York, called at Spaniard Harbor, on the 16th of October, 1851. But there seems to have been a great want of perseverance on the part of the Captain of that vessel, who, although he found the bodies of Mr. Williams and one of the men, and buried them, yet put to sea on account of a gale of wind, and did not return to make further search after any, who might yet be alive.

The friends of the mission in England, became alarmed at the long delay of any intelligence from the party, and finally, the Admiralty sent orders to Capt. Moorshead of Her Majesty's war ship *Dido*, to proceed forthwith in search of them. He arrived at Pictou Island, Jan. 21, 1852, and after searching, found that the whole party had perished from starvation, and were lying just as they laid down and died four months before. The sum of the whole, as gathered from their diaries and papers by Capt. Moorshead, is, that after being left at Pictou Island, by the *Ocean Queen* in Dec., 1850, they were obliged to keep to their boats, and sail from place to place for refuge, they suffered from storms, and flooding tides, and rocks, and incendiary fires, just saving a little

food, and but a little, by burying it out of sight. Of the two boats one was wrecked, and the other so damaged as to be no longer sea worthy, and they were thus left helpless on a desert island. Without means of shooting or fishing, they were soon reduced to short allowance, were then enfeebled by scurvy, weakened each day more and more, by the inclemencies of the climate, besides want of nourishment; and at length, when every desperate expedient had failed, were plunged into the depths of famine. After a struggle of more than nine months, the last of them, — Capt. Gardiner himself, — was translated into that happy country, where they shall neither hunger nor thirst any more. The Journal of Capt. Gardiner — which it seems he kept up to the last day of his life — is indeed a heart rending record of suffering. He notes down the sickening and dying of one after another — the efforts they made to draw subsistence from sea-weed, muscles, dead fish, or birds, washed up on the beach, and even mice. As eternity makes nearer and more visible approaches, his records become, if possible, more full and clear, his testimony to the grace of God, his Saviour, more pointed, and his love to his wife and children at home, and to his brethren in the church on earth, more fervent. And this was equally the case with the others as was manifest by the evidences of unwavering piety afforded by the few records that lay near their skeletons, and which contained not a word of repining, or of regret that they had left their homes on this errand of mercy. The last entry of Mr. Williams', written when he had scarcely strength left to do so, is, "I would not exchange my situation for, or with, any one in life—*I am happy beyond expression.*" And Capt. Gardiner writes, under date, September 3d, "wishing if possible to spare him (Mr. Maidment,) the trouble of attending on me, and for the mutual comfort of all, I purposed, if practicable, to go to the river, and take up my quarters in the boat; this was attempted on Saturday last. Feeling that without crutches, I could not possibly effect it, Mr. Maidment most kindly cut me a pair, (two forked sticks) but it was with no slight exertion and fatigue in his weak state. We set out together, but soon found that I had no strength to proceed, and was obliged to return before reaching the brook over our own beach. Mr. Maidment

was so exhausted yesterday, that he did not rise from his bed till noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot learn the place where I am, and know not whether he is in the body, or enjoying the presence of the gracious God whom he has served so faithfully. I am writing this at ten o'clock in the forenoon. * Blessed be my Heavenly Father for the many mercies I enjoy, a comfortable bed, no pain, or even cravings of hunger, though excessively weak — scarcely able to turn in my bed — at least it is a very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed; and pray that I may receive the full blessing which it is doubtless destined to bestow. My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as He shall see fit. Whether I live or die may it be in Him — I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings — comfort, guard, strengthen and sanctify them wholly — that we may together in a brighter and eternal world, praise and adore His goodness and grace, in redeeming us with his precious blood, and plucking us as brands from the burning, to bestow on us the adoption of children, and make us inheritors of His heavenly kingdom. Amen."

"Thursday, Sept. 4th. There is now no room to doubt that my dear fellow-laborer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully. Under these circumstances it was a merciful Providence that he left the boat, as I could not have removed the body. He left a little peppermint-water, which he had mixed, and it has been a great comfort to me, but there was no other to drink. Fearing I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday, I was enabled to get out and scoop up a sufficient supply from some that trickled down at the stern of the boat, by means of one of my India rubber overshoes. What combined mercies am I receiving at the hands of my Heavenly Father! Blessed be His holy name." "Friday,

Sept. 5th. Great and marvellous are the loving kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger or thirst."

His last writing which was in pencil, and scarcely legible in some parts, (from the weakness of that hand which death was fast paralyzing,) is addressed to Mr. Williams, whom he did not know to be already dead. He was, himself at that moment, the only one of the party in whom life yet lingered. We take it as the dying testimony of the leader of this little company of martyrs:—

"MY DEAR MR. WILLIAMS:—The Lord has seen fit to call home another of our little company. Our dear departed brother, (Maidment,) left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of the Redeemer, whom he served faithfully. Yet a little while, and though . . . the Almighty to sing the praises . . . throne. I neither hunger, nor thirst, though . . . days without food. . . Maidment's kindness to me . . . Heaven.

"Your affectionate brother in Christ,

"ALLEN F. GARDINER.

"Sept. 6th, 1851."

If this was not the last day of his life on earth, it must have been nearly the last; and beautifully expressive of triumphant faith is the final word, written for the brother who is already *there*, — "Heaven!"

The mortal remains of the party were collected and buried with appropriate honors, by Capt. Moorshead and his officers and crew, and their effects and papers forwarded to the bereaved family and friends in England.

Two words more and we are done. This painfully interesting case is another exemplification of the fact, that isolated and individual exertion, no matter how zealously directed, cannot convert the World; but that Christians should unite their efforts, and by organized agency, committed to the guidance of practical men in some measure acquainted with commercial affairs, secure the

ability to reach and sustain those blessed men of God, whom they send out to those various posts of duty. This lofty minded man and his devoted companions have perished in the cause of the gospel, for want of those timely supplies which a responsible and experienced Missionary Committee would have seen secured to them. And again, it is not to be supposed that it was for nothing that God has at such a sacrifice, called the attention of the Christian Church to this most neglected portion of our world. Surely something will now be done for a race as yet — unless in this instance, — unvisited by the messengers of salvation, and environed on all the habitable shores of South America, by heathenisms, masked under a guise of Christianity. These martyrs have taken possession of the Southern extremity of this western world for Christianity — and their mortal remains beneath its soil is a pledge of those efforts, which shall yet be successfully made for its redemption.

W. BUTLER.

Shelburne Falls, Mass., July 7, 1852.

FOR worldly things, seeing they are meadows and fair flowers in our way to heaven, a smell in the by-gone is sufficient. He that in travelling three or four hundred miles, should write up in his account-book all the herbs and flowers growing in his way, might come short of his journey! — *Rutherford*.

O WHAT weighing! O what telling is in his love! How sweet must he be, when the black and burdensome tree, his own cross, is so perfumed with joy and gladness! O for help to lift him up by praises on his royal throne! — *Ibid*.

RECEIPTS FOR THE GUIDE.

FROM JUNE 17, 1852, TO JULY 13, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Abbott Francis	1 July '53	Gustin J G	5 July '53	Patterson C	1 Jan '53
Adams Rev C R	67 Jan '53	Gladwin S	1 July '53	Porter Maria W	1 July '53
Albro Andrew	1 Jan '53	Gloom Nancy	1 July '53	Phillips Mrs M	1 July '53
Alspaugh J W	1 July '53	Gates Warren	2 Jan '54	Passmore Mary	1 July '53
Andrews L D	1 July '53	Gilbert J M	1 Jan '53	Pickering C	4 July '52
Andrews I B	1 July '53	Guin James	1 July '53	Prudden Eliza	1 July '53
Andrews R F	1 July '53	Goodsell Dr	1 July '53	Porter Esther	1 July '53
Busteed Kate	1 July '53	Gorham Mrs J	1 July '53	Plum Wm	1 July '53
Brown Mary T	1 July '53	Gunn Geo	5 July '52	Powell Mrs E L	1 July '53
Bennett Nancy	1 July '53	Gill Mrs J	1 July '53	Pearson J W	1 July '53
Baker Sarah	1	Gay Elijah	1 July '53	Pearce F	1 July '53
Bernhard M A	1 July '53	Gay Rebecca	1 July '53	Pen G S	1 July '53
Brewster Mary	1 July '53	Gay Cyrus	1 July '53	Pigott L W	1 July '53
Betts Ann B	1 Jan '53	Hollister S	1 July '53	Prindle Mrs C	2 July '52
Booth Ebenezer	1 July '53	Hoyt Mrs I R	1 July '53	Putney Eliza A	1 July '53
Bronson Miss M	1 July '53	Hooker Mary	1 July '53	Palmer Julia	1 July '53
Buckingham E	1 July '53	Handford Betsey	1 July '53	Peaslee Rev E	2 July '50
Buttler Mrs D	3 Jan '53	Hawley C	1 July '52	Robbins Eber	1 Jan '53
Bruton D R	1 July '53	Hinckley B	1 July '53	Richards W A S	2 July '52
Branson L	1 July '53	Holman S O	1 July '53	Rockwell T H	50 July '53
Brown I T	1 July '53	Hatsel W F	1 July '53	Richardson H	2 in full
Badger L	1 July '53	Hamilton M	2 July '52	Richardson W B	1 July '53
Butterfield M J	1 July '52	House I F	1 July '53	Robinson T A	1 July '53
Bradley Hannah	1 July '53	Hix C G	1 July '53	Ross Susan	1 July '53
Blanchard Martha	1 July '53	Hayward W	2 July '52	Robinson Mrs D J	1 July '52
Bethel Mrs T	1 July '53	Hunt Fanny S	1 July '53	Simpson Oliver	1 July '53
Baker L M	1 July '53	Ingerson A	1 Jan '53	Stackpole J	1 July '53
Isabcock J	1 July '53	Johnson Adnah	1 July '53	Stewart N C W	1 July '53
Britt E B	1 July '53	Johnson F	1 July '53	Smart Osborn	1 July '52
Burham Mrs J	2 July '53	Joy Maria	1 July '53	Smith Mary	1 July '53
Cobb Helen	1 Jan '53	Johnson D C	1 July '53	Strong Patty	1 July '53
Curry A E	1 July '52	Keeran I F	1 July '53	Smith Betsey	1 July '53
Cotton Mrs E	1 July '53	Keeran E C	1 July '53	Stone Susan	1 July '53
Chapin S	1 July '53	Lord Susan C	1 July '53	Shaw L L	67 Jan '53
Clark S	1 July '53	Lombard R F	1 Jan '53	Sprague Chas	3 Jan '52
Cox Hannah	1 Jan '53	Lathrop K	1 Jan '53	Swift Ellis	3 July '52
Colborn N	50 July '52	Lewis Mrs S H	2 July '53	Snow Mrs J K	1 July '53
Cogswell Mrs	1 July '52	Leeman L G	1 Jan '51	Swinerton Rev A U	67 July '53
Curtiss Louisa	1 July '53	Lum Ruth A	1 July '53	Spier James	1 July '53
Cutts Rev W H	1 July '53	Loring Ammie	1 Jan '53	Smith Mary E	1 July '53
Curtiss T E	1 July '53	Leach M S	1 July '53	Smith Franklin	1 Jan '53
Curtiss Lucy	1 July '53	Lines G M	1 July '53	Savage Jethro	1 July '53
Curtiss Mrs R D	1 July '53	Lent Sarah	50 July '52	Saunders R H	1 July '53
Curtiss Benj	1 July '53	Livermore E D	1 July '53	Stetson Maria	1 July '53
Curtiss Rev W	1 July '53	Lawton D B	67 July '53	Topliff S	1 July '53
Cooper W B	2 July '53	Mann Isaac	1 July '52	Tower Julia C	1 July '53
Carter L H	1 July '53	McGrew L N	1 July '53	Taylor Rev J	1 Jan '52
Cottrane W M	1 July '53	May Almira	1 July '53	Tupper Rev T B	35 Jan '53
Codding Sally	1 July '53	Munroe Ann	1 July '53	Trotter G C	1 July '53
Chambers Jane	1 July '53	Morton Dorcas	150 Jan '53	Travis W	1 July '52
Capen Mrs B W	1 July '53	Marsh W J	1 July '53	Travis S	1 July '52
Capen J	1 July '53	Mallory Rev C T	1 July '53	Taylor Mrs E A	1 Jan '54
Capen Mrs E	1 July '52	Mallory Betsey	1 July '53	Talbot Miss P	1 July '53
Donaldson D	1 July '53	Mallett S C	1 July '53	Tharp J H	4 July '53
Davis Lydia S	1 July '53	Mitchell S	1	Whitney Mercy	1 July '53
Donaldson J	1 Jan '53	Mitchell Rev J	67 Jan '53	Whitney A P	1 July '53
Davis Chas	1 July '53	Moore W S	1 July '53	Winters Mr	1 July '53
Donnell E W	1 July '53	Millner I B	1 July '53	Wagner Wm	1 July '53
Doane Mary C	1 July '53	Mason Noah	1 July '53	Warner Mary	1 July '53
Dickerson Julia	1 July '53	Moore Enoch	1 July '53	Wilde S	1 July '53
Darden A S	1 July '53	Mims Sophia	2 Jan '53	Waterfield John	3 Jan '53
Drake Dexter	1 July '53	May Mrs N	1 July '53	Whittington T S	1 July '53
Elliston W R	3 July '52	Nickerson S	1 July '53	Whittington N G	1 July '53
Farrington S	21	Newman Mrs C	1 July '52	Wilborne J	1 July '53
Ferrell Miss A	1 July '53	Nelson Eliza	1 Jan '53	Wright I L	1 July '53
Fabrique Mrs H	1 July '53	North George	1 July '53	Weatherby Ann	1 July '52
Fulton John	1 Jan '53	Nye John C	1 July '53	Walker Jane A	1 Jan '53
Foster Rev W H	67 July '53	Nichols J C	1 July '53	Willson J D L	5 July '53
Frost Elias	1 July '53	Orme Lucy	1 Jan '53	Young Sarah	1 July '53
Ford Hannah	1 July '53	Paul Wm S	1 July '53	Yeamans N	1 July '53

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.